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S E R M O N

Preached at the

V I S I T A T I O N

O F T H E

Reverend Dr. *THACKERAY*,

ARCHDEACON of SURRY;

On *Tuesday, September 16, 1755.*

A T T H E

Parish Church of ST. SAVIOUR,

S O U T H W A R K.

By T. JONES, M. A. Chaplain of
the said Parish.

T H E T H I R D E D I T I O N.

L O N D O N:

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SERMON

Preached at the

VISITATION

OF THE

General Conference

37.
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235.



By T. JONES, M. A., Chaplain of

the Holy Trinity

THIRD EDITION.

TO THE
REVEREND and WORSHIPFUL
Dr. *THACKERAY*,
ARCHDEACON of *Surry*,
AND TO THE
REVEREND the CLERGY
OF THE
Deanery of *SOUTHWARK*,

This SERMON is dedicated

With all due Deference and Respect,

By their affectionate

younger Brother,

St. Saviour's, Southwark,
OCT, 10, 1755.

T. JONES.

TO THE

REVEREND AND WORSHIPFUL

DEAR WAC KERRAN

ARCHDEACON OF DART

AND TO THE

REVEREND THE CLERGY

OF THE

DIocese of SOUTH-WARK

A SERMON

ON THE DEFERENCE AND RESPECT

TO THE

REVEREND BISHOP

T. JONES



T H E

P R E F A C E.

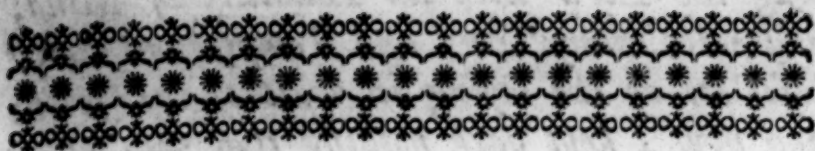
*W*HEN I first composed this Sermon I had no Thoughts of committing it to the Press, nor, indeed, for some Time after I had delivered it; but, as I find it has been misrepresented by some, and mistaken by more, I now send it abroad to answer for itself: I send it forth as my public Testimony, and the World is welcome to treat it as it shall think proper. I am prepared for the Offence it will unavoidably give to some People; but, blessed be God, I am not to be terrified with an hard Name. If the blessed Jesus shall be pleased to accompany this Discourse with his divine Grace, and make it the Instrument of convincing any one of my Brethren, I shall think myself amply rewarded for my Trouble.

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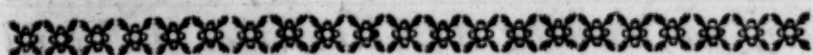
PRETACE.

WHEN I first composed this Sermon
I had no thought of communicating it
to the world, nor, indeed, for some time
after I had delivered it; but, as I find it
has been misapprehended by some, and mis-
used by others, I now feel it obliged to an-
swer for itself: I find it hard to my feel-
ings, and the world is witness to
the fact, as it is full of those papers, I can
not but see the Officer in civil society
is to some People; but, blessed is God,
I am not to be terrified with an hard
heart. If the blessed Spirit shall be pleased
to accompany this Discourse with his divine
Grace, and make it the instrument of con-
vincing any one of my Brethren, I shall
think myself amply rewarded for my pains.



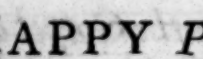
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Visitation Sermon, &c.



A C T S Chap. xx. latter Part of
the 26th Verse.

—*I am pure from the Blood of all Men.*


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APPY *Paul*, who could make
 this Assertion! happy are those
 of his Successors, who can make
 his Words their own! May the
 eternal God increase their Number! These
 Words are Part of *St. Paul's* Address to the
 Elders of the Church at *Ephesus*, when he
 was about to depart from them. His Af-
 fairs would not permit him to go to *Ephesus*,
 but, when he was at *Miletus*, he summoned
 the Elders of the Church to appear before
 him; and, when they were come to him,
he said unto them, Ye know, from the first
Day that I came into Asia, after what Man-
ner I have been with you, at all Seasons, ser-
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ving the Lord with all Humility of Mind,
 and with many Tears and Temptations which
 befel me by the laying in wait of the Jews;
 and how I kept back nothing that was profit-
 able unto you, but have shewed you and have
 taught you publickly, and from House to
 House, testifying both to the Jews, and also to
 the Greeks, Repentance toward God, and Faith
 toward our Lord Jesus Christ. And now be-
 hold I go, bound in the Spirit, unto Jerusa-
 lem, not knowing the Things that shall befal
 me there, save that the Holy Ghost witnesseth
 in every City, saying, that Bonds and Afflic-
 tions abide me. But none of these Things
 move me, neither count I my Life dear unto
 myself, so that I might finish my Course with
 Joy, and the Ministry which I have received of
 the Lord Jesus, to testify the Gospel of the Grace
 of God. And now, behold, I know that ye
 all, among whom I have gone preaching the
 Kingdom of God, shall see my Face no more:
 Wherefore I take you to record this Day,
 that I am pure from the Blood of all Men.
 The Doctrines St. Paul laboured so ear-
 nestly to inculcate, were, Repentance, or
 Conversion to God, and Faith in our Lord
 Jesus Christ: This was the Commission he
 had received; and, because, by the Grace
 of God assisting him, he had executed it
 faithfully, recommending it by his own
 Example, and sparing no Pains to bring
 Souls on their Way to his blessed Master,
 he

he therefore declared, *that he was pure from the Blood of all Men.*

This Commission every Minister of the Gospel is honoured with, and it is incumbent on us to imitate the Apostle's Practice, that we too may be able to say, when we are called to give an Account of our Stewardship, we are *pure from the Blood of all Men.* We cannot but be sensible it will be our greatest Happiness to be able to make this Declaration; and, before we can justly declare this, we must have performed, as far as in us lies, what is required of us as Ministers of Christ, and what we have solemnly promised and sworn to do.

I shall, therefore, make it my Business in the following Discourse, to set forth the great Duties of a Gospel Minister, and then to make a suitable Application to ourselves.

And may the holy and eternal Spirit of God vouchsafe us his gracious Presence at this Time, may he take all our Hearts into his own Possession, may he remove all Opposition and Prejudice from our Minds, and enable us to attend with Meekness on what shall now be delivered, either out of his Word, or agreeable thereto.

First, then, I am to set before you the great Duties of a Gospel Minister.

And here, my Reverend and Honoured Brethren, let me intreat your serious and candid Attention. If I speak plainly, impute it to a Desire of discharging the Office assigned me, and not to any Inclination to offend.

'Tis impossible to give a full View of the ministerial Duty in the small Compass of a Discourse: I can only instance in a few Particulars: And, first, 'tis our Duty to preach, not ourselves, but Christ Jesus the Lord. The Apostle, in the Text, declares, that he is *pure from the Blood of all Men*, because he had preached *Repentance toward God, and Faith in our Lord Jesus Christ*. These are the Doctrines we are to preach; we are to tell the People committed to our Charge, that they are fallen Creatures, that their Nature is depraved and corrupt, and that they must come to the Lord Jesus Christ in Repentance and Faith to have that evil Nature removed. The whole Scope and Tenor of the Scripture runs thus: That Man is a fallen Creature, that his Nature is averse to God, and that he has no Power to turn himself *from Darkness unto Light* by any Will of his own. The Scriptures re-
present

present Mankind in a State of Nature, as dark and blind ; they declare, that nothing can enlighten an unconverted Soul, but the reviving Rays of Christ the Sun of Righteousness. They give us no Account of the Dignity of our Nature, they do not amuse us with a Detail of our moral Excellencies, but tell us in plain Terms, that we are *born in Sin*, that *there is none righteous, no not one*, that *we are all by Nature gone out of the Way*, that *we are altogether become abominable* ; they tell us also, that nothing can raise us from this dismal State but the Operations of the Spirit of God ; that of ourselves we cannot so much as *think a good Thought*. *These Things*, therefore, we are to *teach and exhort* ; for, till we make our Hearers sensible of their Sinfulness and Danger, we cannot expect they will apply to the Remedy. We are to inform the People committed to our Charge, that there is an absolute Necessity for their seeing their own Vileness, before they can be made Partakers of the Grace of the Gospel.

After having convinced Sinners of the Error of their Ways, and, by the Blessing of God on our Ministry, induced them to seek for Mercy, we are then to point out to them the Lord Jesus Christ, the dear Redeemer of the World, who died for their Sins, with whom there is Mercy, and with whom

whom there is plenteous Redemption ; we are to advise them to beg the Assistance of the Holy Spirit of God to apply the Merits of this blessed Redeemer to their Hearts ; it is our Duty to warn Sinners of the Danger they are in, and to invite them home to the blessed Jesus, through whose Merits we are to propose to them a free Salvation, without their own Merits or Deserving.

Amusing our Hearers with Schemes of our own, with Systems of natural Religion, which never had any Existence but in Idea, is not preaching Jesus Christ ; wrapping them up in the Conceit of their own Abilities is diametrically opposite to the Gospel, and the greatest Injury we can possibly do them.

Again, as the People are not to be harangued on the Dignity of their Nature, so neither ought they to be told that their own Works can plead their Cause with God, or that they have the least Hand in their Justification. It is our Duty (if we would be faithful to our Trust) to inform them, that they must come to Christ as Sinners, owning their Insufficiency, and ascribe to him the whole Glory of their Salvation.

We are told in Scripture, that *the Heart of Man is only evil continually* ; that God
batb

both concluded all under Sin ; and, with regard to our Recovery by Jesus Christ, we are told, there is no other Name under Heaven given among Men, whereby they can be saved, but only the Name of our Lord Jesus Christ : Therefore, being justified by Faith, we have Peace with God, through our Lord Jesus Christ. By Grace are ye saved through Faith, and that not of yourselves ; it is the Gift of God, not of Works, lest any Man should boast. These Texts, with many others which might be produced, sufficiently prove, that Mankind by Nature are in a State of Separation from God, and that their Salvation is entirely owing to the Lord Jesus Christ, without their Works or Performances.

As I have the Authority of the Bible, I have also the Authority of our own Church, which, I trust, I shall always honour and revere next to the Word of God.

In her ninth Article, intituled, *Of Original or Birth Sin*, she declares, “ That Man
 “ is very far gone from original Righteous-
 “ ness, and is of his own Nature inclined
 “ to Evil, so that the Flesh lusteth always
 “ contrary to the Spirit, and therefore in
 “ every Person born into the World it de-
 “ serveth God’s Wrath and Damnation.”

This

This is our Church's System of natural Religion.

In her tenth Article of *Free Will*, she tells us her Opinion of moral Agency, so much contended for of late.

“ The Condition of Man after the Fall
 “ of *Adam* is such, that he cannot turn and
 “ prepare himself, by his own natural
 “ Strength and good Works, to Faith, and
 “ calling upon God; wherefore we have
 “ no Power to do good Works pleasing
 “ and acceptable to God, without the
 “ Grace of God by Christ preventing us,
 “ that we may have a good Will, and
 “ working with us when we have that
 “ good Will.”

And that Justification by Faith alone is the Doctrine of the Church of *England*, she convinces us in her eleventh Article of the *Justification of Man*.

“ We are accounted righteous before
 “ God only for the Merits of our Lord
 “ and Saviour Jesus Christ, through Faith,
 “ and not for our own Works or Deserv-
 “ ings; wherefore, that we are justified by
 “ Faith only is a most wholesome Doctrine,
 “ and very full of Comfort, as more largely
 “ is

“ is expressed in the Homily of Justification.”

I must refer those who are desirous of farther Evidence, to the excellent Homilies of our Church, where they will find these great Truths frequently and strongly inculcated; more especially in the first *Homily on Fasting*, in the *two Sermons on Salvation by Christ*, and in the first *Homily on good Works annexed to Faith*: These Evidences ought to be admitted by us as strong Proofs, because we have all subscribed, and solemnly engaged to abide by them.

We see, then, that preaching Justification by Works is no Part of a Minister's Duty. I mean not to decry a Life of Piety and Holiness, God forbid; I mean, (as I am taught by our own Church) that we are justified by the free Grace of God in Christ Jesus. Faith is the Instrument by which this Justification is applied to the Soul, and Works are the Fruit and Sign of the Genuineness of our Faith. It is plain, Works can have no Hand in our Justification; because we are expressly told, that of ourselves we can do no good Works. We cannot be justified by Works, because we can do no good Works till we are justified. They are the Fruit of the Spirit of God working in the Hearts of all his People,

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inclining

inclining them *both to will and to do of his good Pleasure*. This we are told in the twelfth Article, that good Works are the *Fruits of Faith, and do follow after* (not go before) *they follow after Justification*; and even then they *cannot endure the Severity of God's Judgment*; yet, being the Consequence of justifying Faith, *they are pleasing and acceptable to God*. But then I would observe, that by Faith I do not mean a bare Belief, (the Devils have this) but a Principle wrought in the Soul by the Holy Spirit of God enabling the Sinner to see his Sins pardoned, and leading him into all Holiness of Heart and Life.

In Support of this, I appeal to the *Homily on Easter-Day*, and to the *Sermons on the Sacraments*.

Works then are the Consequence of a justifying Faith; and, for a Minister to preach up Works to a Congregation who have experienced nothing of the Love of Jesus on their Souls, is full as absurd as to begin to build at the Top, without laying the Foundation.

But a *late Apologist for the Clergy* hath told us, (what, I am sure, I should never have dreamed of) that we are to take it for granted, that all our Hearers are *sincere Be-*
lievers

lievers in Jesus Christ. Now, for my Part, I cannot take this for granted. I heartily wish that one in fifty was a sincere Believer. Believe they may, as the Devil's do, but this is not Faith. I can look upon no Man to be a sincere Believer in Jesus, but one whose Heart is changed, who has felt the Weight of Sin, and has experienced, or, at least, is desirous of experiencing the Pardon of God to his Soul: But I cannot look on those to be sincere Believers, who, though they make an outward Profession, have never felt the Power of the Gospel in their Hearts, nor shew the Fruits of it in their Lives and Conversations; for, as our 12th Article expresses, *By these Works a lively Faith is as clearly discerned, as a Tree is known by its Fruits.*

These, my Brethren, are the Doctrines we are bound to preach: This, namely, free Salvation by the Lord Jesus Christ, is the Doctrine poor Sinners want, and what they will gladly flock to hear. These Doctrines it is our Duty to preach with all Diligence; we are to propose them to our People, whether they will hear or whether they will forbear. We are not to fear the Face of Man: We must expect Opposition from the Men of this World, if we preach the Gospel in Sincerity. Our Master himself gave Offence, his Apostles gave Of-

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fence,

fence, and all his Ministers, who have dared to preach free Salvation by his Name, have always given Offence. But, notwithstanding the Opposition we are sure to meet with from carnal Men, we must resolve to go on, and *preach the Word with all Boldness*. If we fear the Face of Man, we can never perform what is required of us. We must fear *no Man's Person*, but declare unto all *the whole Counsel of God, whether they will bear or whether they will forbear*.

But, in order to speak the Word with Power, we must experience, or, at least, desire to experience these Things in our own Hearts. When the Word goes from the Heart it will always reach the Heart. Oh! how powerfully will the Gospel of Jesus prevail over all Opposition, when it comes from the Heart of the Preacher.

Again, if we desire the *Word spoken by us* should take Effect, we must be *instant in Season and out of Season*. We must omit no Opportunity of inviting Sinners to God, we must make it our *Meat and Drink to do the Will of him that sent us*. The Minister of Christ is always in his Element when he is inviting Sinners to return to his blessed Master. Converting Souls, and not *lording it over God's Heritage*, is the Duty of a Christian Preacher; and, indeed, if our own
Hearts

Hearts are *sprinkled with the Blood of Jesus*, we shall desire nothing so earnestly as to feed the Flock of God with the sincere Milk of the Word; we shall not want to bask in the Dignities and Preferments of the Church, but shall be willing to *spend and be spent* in our blessed Master's Service; we shall not think we have discharged our Duty by having performed a few outward Services, but shall ever be employed in our Master's Business. And if we are not thus employed we are none of his Servants. We may bear his Name, it is true, but, unless we are diligent to *publish the glad Tidings of Salvation* by Jesus Christ, *we are Bastards, and not Sons*; we may profess to serve God, but we are all the while serving our own Belly.

Once more. It is our indispensable Duty to recommend our Doctrine by our Lives and Conversations. Whatever may have been our Practice before we were converted, being once persuaded of the Truths of the Gospel, we are bound to embrace them, and become Patterns to our Flock *in all Holiness of Conversation*.

Thus have I pointed out a few of the Duties required of a Gospel Minister; and *who is sufficient for these Things?* No one, in his own Strength, none but such as are assisted

assisted by the good Spirit of God. Our Office, my Brethren, requires great Things of us ; and we have great Reason to beg God's Directions, that we may be able to discharge it aright. This brings me, as I proposed, to apply what has been said to ourselves.

And now, my Brethren, are we *pure from the Blood of all Men* ? Let us lay our Hands on our Hearts, and ask ourselves the Question ; and may the eternal God, in whose Presence we are, enable us to answer aright ! Do we preach free Salvation by Christ Jesus, or do we preach for Doctrines the Commandments of Men ? We have all solemnly engaged to preach free Salvation by Jesus Christ, *without Man's Merits or Deservings*. I would lay a greater Stress upon this, because this Doctrine is grown into great Disrepute of late ; and some Men are not only contented to neglect these great Truths, but have the Assurance to brand them with Enthusiasm. How they can reconcile this with their Oaths and Subscriptions they are to determine ; reconcile it to the Word of God they cannot.

'Tis a general Complaint, that our Churches are less frequented than they used formerly to be, and that a Degeneracy of Manners universally prevails. Now I may venture

ture to affirm, that the moral Preaching, so much in vogue, is the Cause of all this. In short, we have preached Morality so long, that we have hardly any Morality left ; and this moral Preaching has made our People so very immoral, that there are no Lengths of Wickedness which they are afraid of running into. And how should it be otherwise ? We have forsaken the Christian Doctrines, *the Fountain of living Waters*, and have *hewed to ourselves broken Cisterns which will hold no Water*.

Justification by Christ alone, as I have already observed, is the Doctrine of the Gospel and of our own Church, and never, till within a Century ago, had those who call themselves Ministers the Face to contradict it.

Preaching Works arose from hence : In the Grand Rebellion, when Religion was made a stalking Horse to serve the blackest and most diabolical Purposes, many Persons concerned in it perverted the Christian Doctrine of Justification by Faith, and asserted, that believing only in the Name of Jesus would entitle them to eternal Joys. This was down right Antinomianism. Some faithful Ministers thought it their Duty to stem this Torrent of Iniquity, and to declare in all their Discourses, that that could be no
true

true Faith in Christ which was unattended with its proper Fruits. This Method of Preaching was soon abused, and, at last, paved the Way for the present Method of preaching Justification by Works; and so, in order to avoid Antinomianism, we are at last run into *rank Arminianism*; and I am sorry to say, the *Arminian* Doctrine of Justification by Works has too long prevailed among us, and it is high Time it should be exploded. I am sure it is counterfeit Divinity, and will never pass current in the Court of Heaven. It has, indeed, been a long Time established among us, and the learned Dr. *Edwards*, in the second Volume of his *Preacher*, complains of it. His Words are these: “ That there is a great Declen-
 “ sion from the primitive Truths is too
 “ manifest to be concealed; yea, and the
 “ Persons concerned do not desire it should
 “ be concealed; for they proclaim it to
 “ the World, and therefore they cannot
 “ complain that I have done them any
 “ Wrong. The Writings and Discourses
 “ of our Divines bear Witness daily, that
 “ the *Arminian* Points are their Delight,
 “ and these they are continually cultivating
 “ and bringing to Perfection. Remon-
 “ strantism is espoused by our Chiefs, it
 “ appears in a Canonical Habit, it is voted
 “ to be orthodox, and it even passes for
 “ the Articles of our Church. Nothing
 “ will

“ will go down with the Bulk of our Clergy
 “ but this. All other Doctrines are esteem-
 “ ed by them as a religious and better Sort
 “ of Canting and Gibberish: And yet, by
 “ the Way, it is observable, what good
 “ Company these Gentlemen keep, *Pela-*
 “ *gians, Papists, and Socinians*; these, all
 “ along in their several Tenets, are their
 “ Associates, their Comrades, and their
 “ Friends, whom yet, at other Times, they
 “ pretend to dislike, and hold no Corre-
 “ spondence with, yea, they seem to shew
 “ a great Antipathy against them; but, it
 “ seems, they can unite very peaceably in
 “ their Doctrines, which I wish may not
 “ be a Presage and Forerunner of their join-
 “ ing together in more. God grant that
 “ the Persons who are most concerned in
 “ this Discourse may seriously consider what
 “ I have said before it be too late.” Thus
 far this great and good Divine.

If we believe the Scriptures, if we pay
 the least Regard to our own Church, if we
 attend to the Words already quoted, we
 must be sensible, that preaching Justifi-
 cation by Works is indeed an unchristian
 and a most *damnable Doctrine*; in short,
 it is down right Popery. Justification by
 Works is not the Protestant but Popish
 Doctrine.

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If

If we neglect to preach the Doctrine of Salvation by Christ alone, without mincing the Matter, we are guilty of Perjury. Those who make a Conscience of their Oaths and Subscriptions will not be offended at this Plainness of Speech : Those who do not ought to be told of it ; and, I pray, God convert them.

I observed before, that this Doctrine has been branded with the Name of Enthusiasm. I shall convince you of the Absurdity of this Notion in the Words of the Divine above-mentioned :

“ Consider how unreasonable it is to cry
 “ out against new Lights, to profess our
 “ Dislike of Innovations, to condemn the
 “ giddy Sectaries for turning about with
 “ every Wind of Doctrine, and yet to be
 “ really guilty of this ourselves. *Armini-*
 “ *anism* is a new Scheme of Religion,
 “ which defaces the antient Portraiture we
 “ had of the divine Nature and Attributes ;
 “ it is a new Fashion, and Mode of Divi-
 “ nity ; and yet we boast that our Faith is
 “ immoveable, that we stand fast and keep
 “ our Ground, and are fixed on our Cen-
 “ ter, whilst others fly off from it, and de-
 “ scribe a very vagrant Circumference.
 “ Our Churchmen generally talk of Anti-
 “ quity,

“quity, and what fine Things there were
 “of old in the primitive Times, and they
 “are displeased with those that shew any
 “Dislike to them: But how self-condemn-
 “ed are they whilst they revolt from some
 “of the antient Doctrines of the Apostles
 “and primitive Christians, from the Per-
 “suasion of all the Prelates and Divines
 “of our Church that were our Predeces-
 “sors since the Reformation, and from
 “the Determination of the first reformed
 “Churches abroad. Where then is our
 “Stability, where then is our Immoveable-
 “ness, where is our Abhorrence of Inno-
 “vations?”

I hope I have now given sufficient Proofs
 for what I have advanced, *viz.* that it is
 our indispensable Duty to preach the plain
 Doctrines of the Gospel, without the *en-*
*tic*ing Words of Man's Wisdom. Let us
 therefore ask ourselves, Do we make a
 Conscience of these Things? do we, in
 short, make a Conscience of our Profession?
 do we make it our Study in every Thing to
approve ourselves unto God, and to save the
 Souls committed to us?—God forgive us
 all, for here, I am sure, we are greatly
 deficient. O! let us implore the Spirit of
 God, *lest by any Means, after we have*
preached to others, we ourselves should become
Castaways.

Again. Are we half so eager to hunt for Souls as we are to hunt after Preferment? And here what a mean and scandalous Thing it is for those who are honoured with a Commission from God, and who are to stand between him and his People, to be dangling at the Heels of a Man in Power for a little paltry Promotion. And for this Reason the Word of the Lord by the Prophet is come upon us, *Therefore have I also made you contemptible and base before all the People.*—And are we not become base and contemptible before the People, by departing from the *Commandment given unto us*, and by running after the Error of *Balaam* for Reward? Is not that other Prophecy fulfilled upon us, *The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money?*

But, to conclude; let us, my Brethren, for God's Sake, and for the poor Soul's Sake committed to our Charge, resolve, by his Grace, to preach *Jesus Christ, and him crucified*; let us remember what a solemn Account we must one Day make. If we do not preach the Gospel in Sincerity, how can we appear at God's tremendous Bar? What can we say to those poor Souls who shall be deluded by our false and pernicious Doctrines,

Doctrines, if they perish through our Neglect? They will justly say unto us in the Presence of Men and Angels, We lay our Damnation at your Door, ye pharisaical Teachers, who have *withholden from us the good Word of Life*; you never told us of the Danger we were in; you amused us with a Detail of our fancied Perfections, and never shewed us the Way to a crucified Redeemer. They indeed *shall die in their Iniquities, but their Blood will God require at our Hands.*

This, surely, if we believe any Thing, unless we only make a Trade of our Profession, this, surely, is enough to make the stoutest of us tremble.

Thus have I gone through with what I proposed. Whether I have said enough to move *you* I know not; sure I am, I have said enough to terrify myself, and to stand abashed and confounded before the Face of God. *Prudence*, indeed, might have dictated to me not to have spoken so plainly, for fear of giving Offence; but, if I should be afraid of speaking the Truth, good God! what greater Cause have those to fear who falsify their Oaths, betray their Master, and lead Millions of Souls into everlasting Destruction?—Lord Jesus remove the Veil
from

from their Hearts, and convince them of their Danger before it be too late !

One Word to the Congregation, and I have done.

You have heard, my Brethren, with what Freedom I have address'd those of my own Profession, bear then with the same Plainness to yourselves. Remember to esteem and honour those who labour among you *in the Word of God and Doctrine*. You see what great Things are required of us. It is your Duty to pray for us, that *we faint not*. *We have a Treasure* committed to us, 'tis true, but we have it *in earthen Vessels*. Remember this, and pity our Infirmities, considering that we also are Men, subject to like Passions with yourselves. Many of you are glad of an Opportunity to revile the Ministers of the Gospel, pay no Regard to their Admonitions, but despise their Counsel ; but you will do well to remember, that whoever *despisetb us despisetb him that sent us*. I shall now desire all here present to join their Hearts with mine in solemn Prayer to God for his Blessing on the Ministers of the Gospel ; which we may do in the Words of our own Church in her Ordination Service.

“ Almighty

“ Almighty God and most merciful Fa-
 “ ther, who, of thine infinite Goodness.
 “ hast given thine only and dearly beloved
 “ Son Jesus Christ to be our Redeemer,
 “ and the Author of everlasting Life, who,
 “ after that he had made perfect our Re-
 “ demption by his Death, and was as-
 “ cended into Heaven, poured down his
 “ Gifts abundantly upon Men, making
 “ *some Apostles, some Prophets, some Evan-*
 “ *gelists, some Pastors and Doctors, to the*
 “ *edifying* and making perfect his Church;
 “ grant, we beseech thee, to us thy faith-
 “ ful Servants, Grace, that we may be
 “ evermore ready to spread abroad thy
 “ Gospel, the glad Tidings of Reconcilia-
 “ tion with thee, and use the Authority
 “ given us, not to Destruction but to Sal-
 “ vation, not to hurt but to help; so that,
 “ *as wise and faithful Servants, giving to*
 “ *thy Family their Portion in due Season,*
 “ we may at last be received into everlast-
 “ ing Joy, through Jesus Christ our Lord,
 “ who, with thee and the Holy Ghost,
 “ liveth and reigneth ever one God, World
 “ without End, *Amen.*”

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